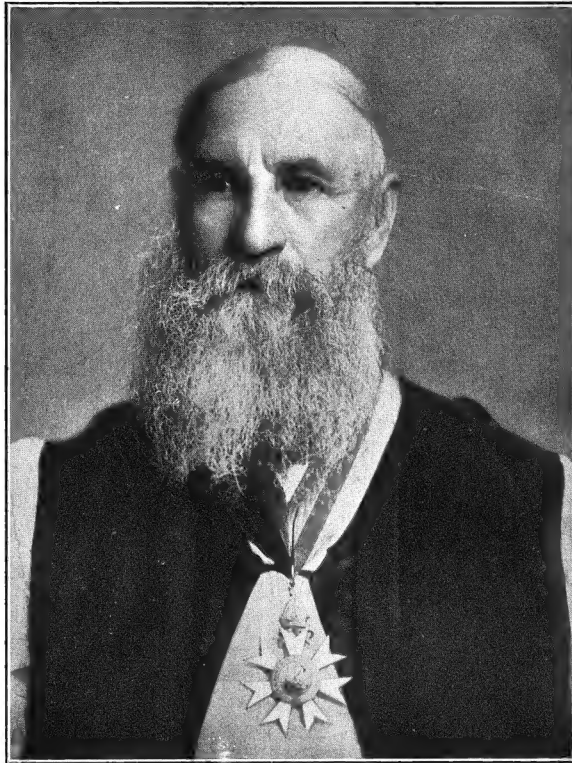


NEW SERIES

HISTORICAL SKETCHES

NORTH-WEST CANADA



THE LATE ARCHBISHOP OF RUPERT'S LAND
(Dr. Machray).

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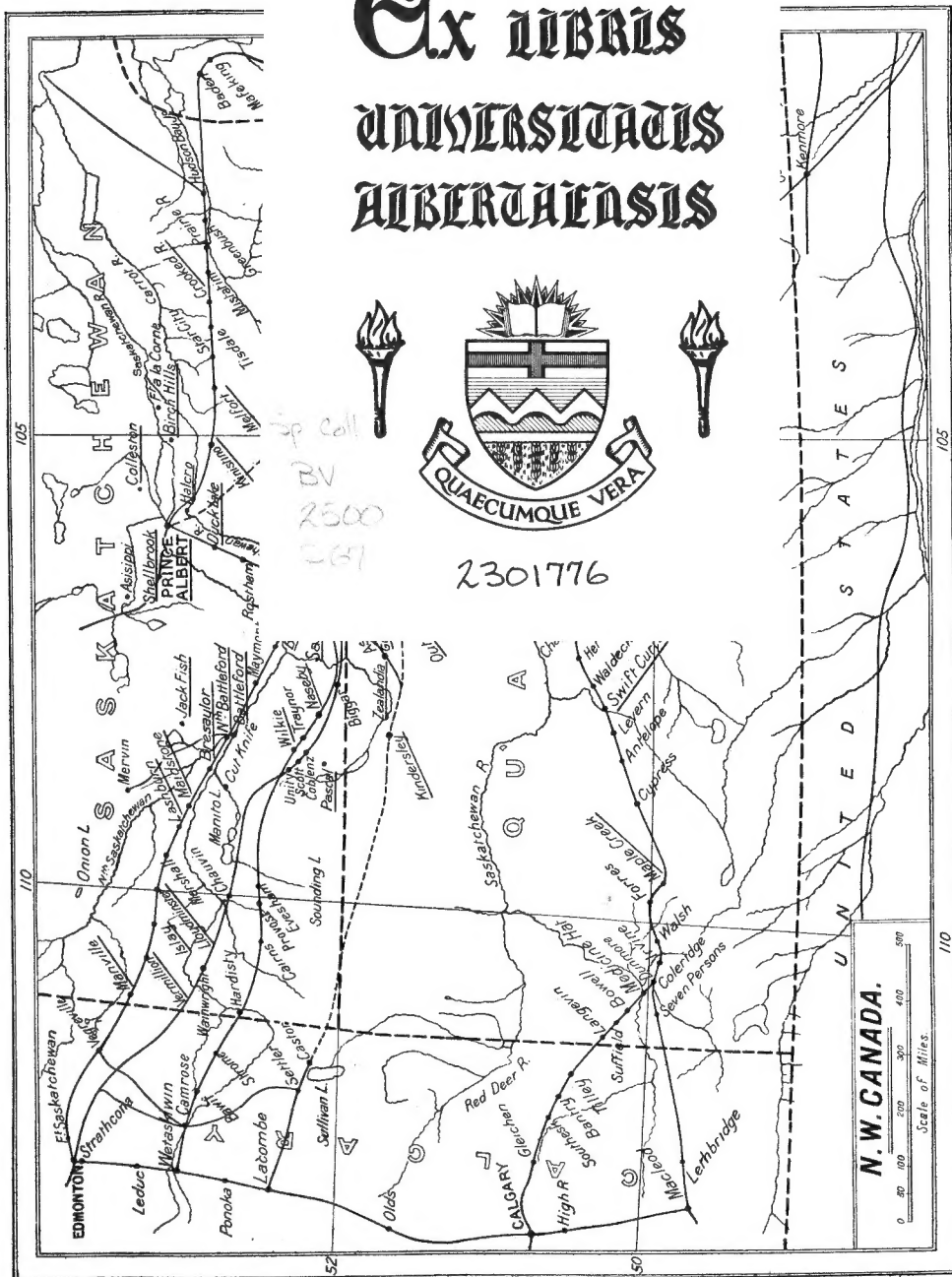
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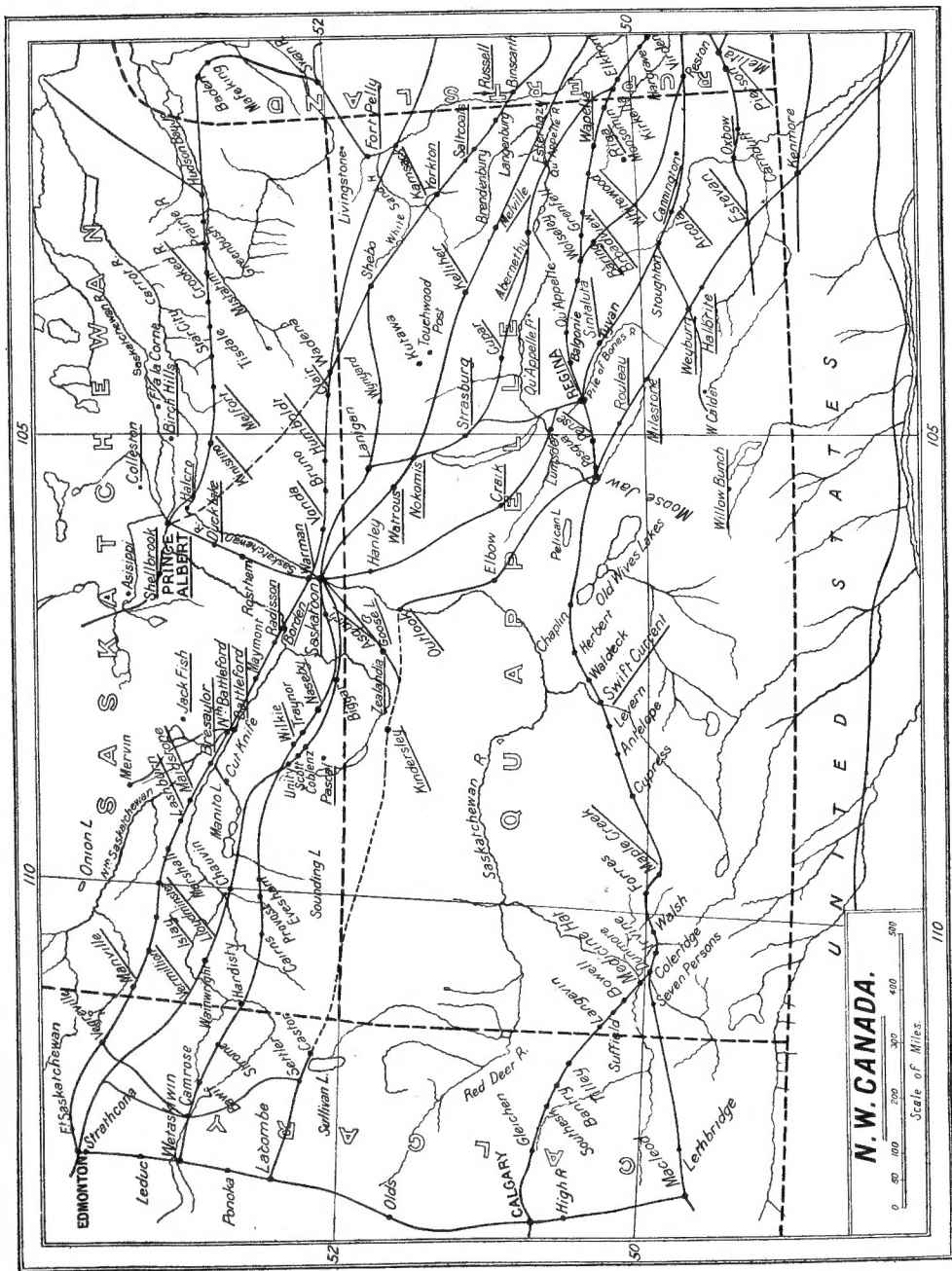


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HISTORICAL SKETCHES.

NORTH-WEST CANADA.

UNTIL the year 1870 all that portion of British North America which now comprises the Province of Manitoba, the North-West Territories, and the districts of Keewatin, Moosonee, Ungava, and Yukon, in the Dominion of Canada, was known as Rupert's Land. A title which it acquired in compliment to Prince Rupert, to whom, with sixteen associates, incorporated by Letters Patent under the Great Seal of England as the Honourable the Hudson's Bay Company, this vast territory, then only recently discovered, was granted in the year 1670 by King Charles II. These letters patent ordained that the territory granted to the Company shall be "reckoned as one of the King's plantations and Colonies in America called Rupert's Land." The Company was formed for the promotion of trade and adventure in what was then, and for many years after, practically an unknown land. The new Company thus became the possessors of a territory extending over 2,700,000 square miles, their officers were not only entrusted with the enormous trading interests at stake, but also with judicial and legislative powers, and were responsible for the good government of the country. For the protection of their lucrative and increasing fur trade the Company for nearly a century and a half successfully resisted any attempt to colonize their territory. The first agricultural settlement of Orkney Islanders, under the guidance and protection of the Earl of Selkirk, was therefore only formed on the banks of the Red River after great opposition and difficulty.

The
Hudson's
Bay
Company.

And it was not till the surrender of the Company's Charter in 1870, when Rupert's Land became incorporated in the Dominion of Canada, that the rich fertility and healthful climate of the great prairie plains became generally known and commenced to attract an ever increasing tide of immigration, not only from Great Britain, but also from all the countries of Northern Europe.

The Province of Manitoba was formed in 1870, after the suppression of the first Riel Rebellion; six years later the North-West Territories were granted the privilege of representative government, and in 1882 were divided into four territorial districts—Assiniboia, Alberta, Saskatchewan, and Athabasca, the two former of which will in all probability soon attain to provincial dignity.

The name Rupert's Land is no longer used as the civil designation of any portion of the territory, but it is still retained as the name of an Ecclesiastical Province, embracing the whole of the original territory, now divided into nine dioceses, one of which is

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still the Diocese of Rupert's Land, and comprises the greater part of the civil Province of Manitoba. We must first deal, very briefly, with the history of the Rupert's Land of bygone days.

For one hundred and fifty years after the acquisition of Rupert's Land by the Hudson's Bay Company no effort was made to provide the administration of God's Word or sacraments for the few Christian people in the widely scattered forts of the Company, or for the evangelization of the heathen natives. Save where some godly officer read the Church services with his servants, trappers, and "voyageurs," there was neither Christian church nor Christian worship in a land almost as large as Europe, although belonging to a Christian nation.

In 1815 Major Semple, Governor of the country, who was killed at the battle of Seven Oaks in the following spring, bore this mournful testimony to the spiritual destitution of the country: "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, save on the smallest scale. I blush to say that throughout the whole extent of the Hudson's Bay territories no such building exists."

**Beginnings
of Mission-
ary Work.**

But brighter days were in store. Five years after this the Company itself sent out a chaplain, the Rev. John West, who was also appointed a missionary by the C.M.S. Mr. West proceeded to the Red River. Here he built a church and a school-house on a lot set apart for Church purposes by the Company, on which property now stands the Cathedral Church of S. John and S. John's College, in the city of Winnipeg. He visited several Hudson's Bay posts, and ministered, in addition to the Company's officers and servants, to the small Scotch colony and to the retired servants of the Company and their families of mixed blood. But he took greater interest in the Indian natives; he had brought down with him from York Factory two Indian boys, one of whom, after fourteen months' instruction, he baptized and named Henry Budd, after his rector in England, the Rev. Henry Budd, one of the founders of the C.M.S.

In 1823 the C.M.S. sent out the Rev. D. Jones, who agreed to fill the place of Mr. West during his temporary absence in England, but unforeseen circumstances prevented Mr. West returning to the colony, and as the Rev. D. Jones was appointed Chaplain to the Company the C.M.S. sent out in 1825 another missionary, the Rev. W. Cochran, afterwards Archdeacon of Assiniboia.

Mr. Jones had built a church at Image Plain, now S. Paul's Parish, and Mr. Cochran in 1829 settled at the Grand Rapids of the Red River, now known as S. Andrew's, where for some time he had already been holding services. This able missionary, whose name is still revered by the oldest residents of the Red River parishes, was everything to his people, "minister, clerk, schoolmaster, arbitrator, peacemaker, and agricultural director." A church soon became a necessity, and S. Andrew's Church, the third in the settlement, and a log building, which has long since been replaced by a substantial and commodious stone edifice, was built in 1831.

While these improvements were being effected at S. Andrew's the work under Mr. Jones at S. John's and S. Paul's was being pushed forward. The Indian boys' school established by Mr. West continued to grow and to receive pupils from different parts of the

territory. The Red River Academy, a school for the sons of the Company's officers, was established. In 1828, when Mr. Jones returned from a visit to England, bringing with him a wife who became a most valuable helper, the S. Cross schools for girls was opened. The death of Mrs. Jones in 1836 was a crushing blow to the little missionary band. Gentle and unassuming, yet full of quiet energy and of that hidden power which the love of God shed abroad in the heart invariably bestows upon those who are so blessed, she won all hearts, and never, we are told, did the death of any missionary's wife leave a greater blank in the sphere she occupied.

In 1833 Mr. Cochran began Mission work at the Indian settlement, about fourteen miles lower down the river, towards Lake Winnipeg. This was the first effort made to minister to the Indians in their own settlement, and trying work it was. The character and habits of the Indian opposed a strong barrier alike to the teaching of the principles of the Christian Faith and to the inculcation of the elements of civilization, but the missionary was a man of iron nerve and indomitable resolution. His labour was not in vain; after two years and a half of incessant toil he was able to say: "Twenty-three little white-washed cottages are shining through the trees, each with its column of smoke curling up to the skies, and each with its stacks of wheat and barley . . . while in the centre stands the school-house, where sixty merry children, 'just let loose from school,' are leaping. . . . It is but a speck in the wilderness, and the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

In June, 1836, the erection of a church was commenced. Two years later Peguis, the Indian chief, who had all along been the missionary's friend, but who had refused to accept Christianity for himself, sought Holy Baptism, and his conversion gave an impetus to the work among his people. The flourishing Indian parish of S. Peter, Dynevor, with its substantial parish church and parsonage, its four neat wooden chapels, its schools, and the Dynevor Indian Hospital to-day bears witness to the good foundation laid by Mr. Cochran seventy years ago.

In 1840 a Mission was commenced at Cumberland among the Crees. The native catechist selected for this work was Henry Budd, one of the first scholars in Mr. West's school at S. John's. A godly, intelligent, and well educated man, a successful catechist, he became the first native clergyman, a useful and faithful pastor. He was admitted to the diaconate by Bishop Anderson in 1850, and died at his post in 1875. The late Archbishop of Rupert's Land, in his address to the Synod in January, 1876, said of him: "I saw him in his last days at Devon, the scene of his early success, and confirmed nearly one hundred candidates. He was full of vigour, ministering efficiently to a large congregation of his countrymen, having everything about him in excellent order. He did well as a native pastor. His people grew both spiritually and temporally under his care. We can ill spare such a faithful and effective worker."

Mission to
the Crees.

In 1841 the Rev. Abraham Cowley joined the Mission. It was no easy matter to reach the North-West in those days, or to live in it. He came to Quebec with his wife, hoping to join an expedition to the North-West, but found that after all his shortest route would be to return to England and take the first vessel bound from thence to Hudson's Bay. So back to England he went, and from thence to Hudson's Bay, from which he and Mrs. Cowley journeyed for eight hundred miles by canoe, and at length reached Red River.

In 1842 Mr. Cowley opened a Mission for the Salteaux Indians on the shores of Lake Manitoba. Subsequently it was removed to Fairford, where it is still maintained.

**Red River
Settle-
ment.**

Such was the state of things when, in 1844, Bishop G. J. Mountain, of Quebec, paid, at the request and by the arrangement of the C.M.S., his memorable visit to the Red River Settlement. On May 19th he embarked in his canoe at Lachine on his voyage of 1,800 miles, and arrived at the Indian settlement on Sunday, June 23rd. The total population of Red River was then 5,143, of whom 2,798 were Roman Catholics. Bishop Mountain found four churches, attended by 1,700 persons, and nine schools, with 485 scholars. Including half-breeds and Europeans, 846 persons were confirmed. The number of communicants was 454, but in two of the churches "there was no communion table, and no place reserved for it."

The formation of the *Diocese of Rupert's Land* was at length brought about. Mr. Alexander Leith, a chief factor of the Hudson's Bay Company, bequeathed £12,000 for missionary purposes. The trustees of the bequest obtained a decree from the Court of Chancery for carrying out the purposes of the bequest by the endowment of a bishopric, the Hudson's Bay Company executed a deed, about the same time, by which they bound themselves to contribute £300 per annum towards the bishop's stipend. When Bishop Mountain heard of this he wrote to the S.P.G.: "I bless God to learn that my prayers have been heard on behalf of Red River."

**First
Bishop of
Rupert's
Land.**

The diocese as then constituted included the whole of the vast territory of Rupert's Land. The bishopric was offered to the Rev. David Anderson and accepted by him. He was born in 1814, and was a scholar of Exeter College, Oxford, from which he graduated with honours in 1836. He was consecrated at Canterbury on May 29th, 1849, and arrived at the Red River Settlement on October 3rd, accompanied by his sister and his three sons, his wife having recently died. The Bishop's party also included the Rev. and Mrs. R. Hunt and Mr. and Mrs. Chapman, who came to augment the number of missionary workers. It was the Bishop's intention to have wintered at Lower Fort Garry, in the parish of S. Andrew's, but on the very day of his arrival the Rev. J. Macallum, who for some years had carried on the school established at S. John's by Rev. D. Jones, died, and the Bishop at once took up his residence at S. John's, and, in addition to his other duties, undertook for a time the work of teaching in the Red River Academy, which Mr. Macallum had so successfully carried on. The Bishop later on gave this school the name of S. John's College and formed a college board, but after some years the college was closed,

and remained closed about nine years. The Bishop's first confirmation took place in May, 1850, the candidates numbering nearly 400. The churches at S. Andrew's and Cumberland were consecrated.

At the request of the Bishop, in 1850, the S.P.G. sent the Rev. W. H. Taylor, of Newfoundland, to take charge of a small settlement on the Assiniboine River, now S. James' parish, a great part of which is in the city of Winnipeg. He thus speaks of his journey: "We had been six weeks or more journeying over the extensive prairies which lie between the United States and this country. We had been in the wilderness exposed to the savage hordes of Indians . . . and the wild beasts, scarcely less fearful . . . and the sight of neat and quiet dwellings with their apparent safety and comfort was most pleasing. . . . As we travelled down the Assiniboine to the settlement on the Red River, we could see the little farms on the river's side and the banks filled with stacks of corn and fodder, with vast herds grazing at large in the plains. . . . Then the French church, the fort . . . and in the distance the English church and the Bishop's house told us that we were again in a land where the true God was known and worshipped." Here, near Fort Garry, within sight of the scalps suspended over the graves of the dead, at the very spot where for years heathen revels had been performed, was built in due time by the Society's aid a temple to the living God.

**An S.P.G.
Mission.**

In May, 1852, before either church or parsonage was finished, a devastating flood swept over the surrounding country, and the parsonage and glebe became a place of safety for a homeless, houseless population, including the Bishop and his family. When the Bishop arrived in his diocese there were only five clergymen in it. In 1851 there were nine; four having parochial charges and the others being itinerant missionaries. In 1852 he visited the shores of James' Bay. The journey was made in a birch-bark canoe and occupied twenty-six days and a half. Here he ordained both to the diaconate and the priesthood Mr. John Horden (afterwards the first Bishop of Moosonee), who had been sent out by the C.M.S. to labour at Moose Fort on the shores of the Bay. In 1853 Mr. Cochran, who had just been created Archdeacon of Assiniboia, was sent as a missionary to Portage-la-Prairie, where, with the aid of the Bishop, Governor, and other friends, he built a church, and there he remained until his death in 1865.

In 1856 Bishop Anderson visited England, where he secured some money to help him build a cathedral and further other missionary work. The Hudson's Bay Company subscribed £500 towards the cathedral, and a similar amount was given by the S.P.C.K. The building was erected according to English plans that were reduced, but through imperfect workmanship proved a failure. The tower being unsafe had to be taken down. The cathedral is still used as such, but it is quite different from what was contemplated, and is altogether inadequate; its cost, moreover, was out of all proportion to its real value.

In 1862 the S.P.G. formed a Mission at Fort Ellice, or Beaver Creek, two hundred and forty miles west of Winnipeg, on the Assiniboine River, where the Rev. T. Cook, a native of the country,

Fort Ellice.

ministered to the Indians, as well as to the few English settlers in reach of him, and to half-breeds.

Of the labours of Bishop Anderson we cannot speak in detail. By 1864 his clergy had increased to twenty-three. In that year he returned to England, where he remained, resigning the See on October 4th. He was a man of sympathetic and gentle nature. The Indians were special objects of his anxious care. He was known to them as their great praying father; he rejoiced in their conversion; he grieved over their sad condition as heathen. By his gentle, pious, and devoted life he witnessed in the midst of his clergy and people, for fifteen years, a good confession, which left its impression long after his bodily presence was removed from their midst.

**Bishop
Machray.**

In January, 1865, the offer of the bishopric from the Queen was formally made to the Rev. Robert Machray, Fellow of Sidney Sussex College, Cambridge, and Vicar of Madingley. Bishop Machray was consecrated at Lambeth on the Festival of S. John the Baptist, 1865. His first episcopal act was the ordination, at the request of the Bishop of London (Dr. Tait), of the Rev. W. C. Bompas to the priesthood. Mr. Bompas left at once for North America to serve as one of Bishop Machray's missionaries.

The Bishop had to sail for his diocese within two months of his consecration, but he made good use of this brief period in the interests of his new work.

The Diocesan Fund formed by Bishop Anderson was exhausted. The new Bishop must have a new fund. He therefore visited many places and addressed a number of meetings, procuring in this way £500, one-fifth of which he had subscribed himself.

Bishop Machray arrived at the Red River on October 12th, 1865, having driven across the prairie wilderness, extending over nearly 600 miles, that then intervened between this new home and the western terminus of railway enterprise. He at once entered upon the duties of his office with that wonderful vigour, foresight, and self-devotion which characterized his life to the very last.

On December 5th he held a meeting in "Bishop's Court" of all the clergy of the "Settlement," with a view of establishing some system of self-help among them, and of promoting systematic giving. Collections as yet had only been made in the cathedral and three other churches. The first at the cathedral was on Advent Sunday, the Bishop preaching from the words "Not because I desire a gift: but I desire fruit that may abound to your account." It was now resolved that collections should be made at all services.

**Visitation
of his
Diocese.**

On January 11th, 1866, he set out to visit a portion of his diocese. The journey, considerably over a thousand miles, was accomplished by dog-train. In his own words, "We slept out seventeen nights by the camp fire in the open air, but the perfect comfort of this when proper arrangements are made, although the thermometer may be lower than 40° below zero, is surprising to a traveller who first experiences it.

"At other times we slept in an old deserted log house or an Indian tent. The solitariness of the country in the interior must be felt to be realized. During the whole journey we scarcely saw a dozen Indians in all, excepting those we met in the immediate neighbourhood of a fort or Mission station."

The Bishop felt strongly the need of diocesan organization; accordingly on Wednesday, May 30th, 1866, he assembled the first conference of clergy and lay delegates of the Diocese of Rupert's Land, hoping that the day would come when the conference would merge into a Synod similar to those already in existence in Canada and the States. It was a brave attempt to hold a conference of clergy in a diocese so vast as Rupert's Land was then. Yukon was distant 2,500 miles; Mackenzie River, 2,000; Albany and Moose, 1,200; York, 800; and English River, 700; and this in a country where boats, canoes, and dog-sleighs, with perhaps an occasional Hudson's Bay steamer (for a few months in the year) were the only means of travel. But Bishop Machray meant work, and he got as many of the clergy as possible together. Ten clergymen were present, and eighteen lay delegates, representing nine parishes or Missions. The Bishop in his address dealt in an exhaustive manner not only with the problems of self-support and self-government, which he was anxious to solve, but with the whole question of Christian education. He knew well the value of a higher education for the clergy, and announced his intention of establishing a college which might be the means of supplying him with young men properly trained for the ministry. He resolved to revive the old S. John's College under the wardenship of the Rev. John McLean, whom he also made Archdeacon of Assiniboia. The Bishop himself became one of the teaching staff in the new college. A fund was opened for receiving donations towards the erection of suitable buildings.

**First
Diocesan
Confer-
ence.**

The second conference met at S. John's on May 29th, 1867, and by a resolution unanimously adopted prepared the way for the formation of "the Synod of the Diocese of Rupert's Land."

The Clergy Endowment Fund was yielding an income of £40 per annum, and the recently formed "Widows' and Orphans' Fund" had made a fair beginning. But there were most serious discouragements. A plague of grasshoppers had visited the country, and when everything was eaten they devoured one another, till heaps of corruption were left everywhere throughout the land. The following year brought the Red River rebellion, which caused much anxiety and trouble. But still the Bishop was hopeful. It was a time of transition. The Hudson's Bay Company had sold their charter, and the country was transferred to the Dominion of Canada, and the Province of Manitoba was formed, the cathedral parish of S. John's becoming part of the rapidly growing city of Winnipeg, the capital of the new province.

The Canadian Government was encouraging immigration; and when the Synod met again in 1873 Fort Garry, with its few houses and about 200 people, had become Winnipeg, with a population of 1,500, and other settlements had sprung up. The Canadian Pacific Railway was in course of construction, and the amount of prosperity that this might bring to the country was naturally gilded with a glowing hope.

The chief business of the Synod was the consideration of a canon for the organization of the Church in Rupert's Land, by the creation of three new dioceses: Moosonee, in the region of the Hudson's Bay; Athabasca, with its centre at Fort Simpson, 2,000

**Dioceses of
Moosonee,
Athabasca,
and Sas-
katchewan**

miles to the north-west; and Saskatchewan, the region of the Great Saskatchewan River, extending far to the west, where the Rocky Mountains separate the "Great Lone Land" from British Columbia. Provision was made in the canon for the formation of an ecclesiastical province, to be called "the Province of Rupert's Land," embracing the four dioceses, and for the calling of a Provincial Synod, the constitution of which was, as to its leading features, defined in outline. Thus, the Bishop of Rupert's Land became Metropolitan, under the primacy of the Archbishop of Canterbury; Archdeacon McLean was consecrated Bishop of Saskatchewan; the Rev. John Horden, Bishop of Moosonee; and the Rev. W. C. Bompas, who reached the scene of his labours in the far north on Christmas Day, 1865, and has only been absent from it once—for his consecration—in thirty-nine years, Bishop of Athabasca.

The union of the country with the Dominion of Canada has been followed by a magnificent development. In 1871 the Bishop wrote: "I am anxious that the S.P.G. should seriously consider the extraordinary circumstances in the south of my diocese. I do not suppose that a doubt is anywhere entertained of the fertility of the Province of Manitoba, and a large section of the country to the west of that province for a thousand miles to the Rocky Mountains. . . . The rapidity with which this rich country is being made accessible is marvellous and unexampled. Language cannot too strongly represent the extraordinary result to be anticipated within the next ten years."

Winnipeg.

At the time of this appeal Winnipeg had just started as a village of a few hundred people; in sixteen years its population had reached 20,000, and to-day it is a flourishing and still developing city with a population of 145,000 people, and settlement has extended throughout the southern and western parts of Manitoba in a manner altogether marvellous.

The S.P.G. responded to the Bishop's appeal, and made, and is still making, great efforts to provide for the spiritual wants of the settlers. By further subdivision the original diocese of Rupert's Land has become nine dioceses—Mackenzie River being set off from Athabasca and Qu'Appelle from Rupert's Land and Saskatchewan in 1883; Calgary from Saskatchewan in 1887; Selkirk, now called Yukon, from Mackenzie River in 1890; and Keewatin from Moosonee and Rupert's Land in 1899.

The Church in Rupert's Land owes a very great debt of gratitude to the great Church societies and other friends in England. Almost all the missionaries in Moosonee, Mackenzie River, and Athabasca, and several in Yukon, Saskatchewan, and Keewatin, and one in Qu'Appelle are supported by the C.M.S., and some by the Colonial and Continental Church Society among white settlers.

Help given by the S.P.G.

The assistance given by the S.P.G. has been invaluable. For many years it supported two Missions, and as immigration set in and new settlements were rapidly formed it kept increasing its aid and enlarging its sphere of usefulness. It has aided the endowment of the Dioceses of Saskatchewan, Calgary, Qu'Appelle, and Keewatin, and has been most liberal in its gifts to St. John's College.

In the words of the late Archbishop Machray, "The obligation of the Church in Rupert's Land to S.P.G. really cannot be over-estimated." The S.P.C.K. and C.C.C.S. also have most generously rendered assistance in every effort falling within the sphere of their labours.

The Diocese of Rupert's Land, as it now exists, embraces almost the whole of the Province of Manitoba. Its population, scattered principally over the southern half and north-west quarter of the province, numbers over 400,000, and the rapid construction of railroads is yearly opening up new districts for settlement. Eight lines of railroad now traverse the greater portion of the province, on all of which flourishing little towns are developing. There are 112 licensed clergy, 5 Indian catechists, 16 paid lay readers, and 22 summer students at work.

The spirit of self-help has been sedulously fostered, the average contributions from each communicant for the year ending 1910 being £3 9s., but with churches and parsonages to build, as well as the maintenance of the Missions to be provided for, the amount raised locally is altogether insufficient for the needs of the Church. With our church people numbering less than one-fifth of the sparse population, and with almost one-third of them beyond the reach of our missionary staff, the number of families in any one Mission is small, and without aid from the S.P.G. or other sources many of the Missions would have to be abandoned, and the opening of new ones would become an impossibility. More than one-half of the clergy of Rupert's Land and many in the other dioceses of the province have received their training at S. John's College, Winnipeg.

S. John's College, with its sixty-two students, refounded by Bishop Machray in 1866, was ever an object of his solicitous care; many and liberal were his gifts to its endowments, and year by year he saw it grow in importance and usefulness. The college is part of the University of Manitoba, having a separate Faculty of Theology for conducting all the theological examinations required by its students for the degree of B.D.

**S. John's
College,
Winnipeg.**

Though aided liberally by the S.P.G. and S.P.C.K. and many friends, the financial position of the college has given no little anxiety. However, since 1894 much has been accomplished—the heavy mortgage has been reduced and an endowment completed for the Machray Fellowship, which provided for an addition to the teaching staff. Now, however, another expenditure has to be faced—a new college must be built nearer the university buildings. Lord Strathcona, who has more than once befriended the college, has provided, by a generous gift of \$5,000, for the balance of payment for the new site, and by a further gift of \$10,000 has very materially improved the condition of the endowment fund.

The Provincial Synod of Rupert's Land, which was held at Winnipeg in August, 1890, received a deputation from the various dioceses of (Eastern) Canada relative to the formation of a General Synod for the whole Dominion. The Bishop of Rupert's Land was always most favourable to this, and supported the proposition, but on the conditions that the Provincial Synod should continue to exist, and that certain matters, for which he considered himself and his promise in honour pledged, should remain with the Provincial Synod.

**Formation
of a
General
Synod.**

On September 13th, 1893, the first General Synod of the Church of England in the Dominion of Canada was held in the city of Toronto. It was there resolved that the metropolitans in Canada should have the title of Archbishop, and Dr. Machray, Archbishop and Metropolitan of Rupert's Land, was elected by his brother Bishops the first Primate of all Canada, a choice which met with the unanimous approval of the whole Canadian Church. In the same year Her Majesty Queen Victoria was graciously pleased to appoint His Grace to the office of "Prelate of the most distinguished Order of S. Michael and S. George," one of the few distinctions of the kind which can fall to a Bishop, and one which he richly deserved.

At Winnipeg, where the Archbishop had first presided over his own Diocesan Synod in 1869, and over the first Provincial Synod of Rupert's Land in 1875, he presided in 1896 over the General Synod, the legislative body of the Church gathered from all parts of the Dominion of Canada.

In 1903, owing to the failing health of the Primate, the very Rev. S. P. Matheson, Dean of the Cathedral and Professor of Exegesis in S. John's College, Winnipeg, was elected Assistant Bishop, and was consecrated on November 15th, and in 1904 the Coadjutor Bishop became Archbishop of Rupert's Land on the death of Archbishop Machray.

Archbishop Matheson, the first Manitoban to be raised to the episcopate, and the grandson of one of the first settlers on the Red River, is thoroughly in touch with the life and thought of the country, and is widely known and beloved.

Death of
Arch-
bishop
Machray.

On March 9th, 1904, the veteran Archbishop Machray passed to his rest. For thirty-nine years the history of the Church in Rupert's Land has been inseparable from the story of his life.

This great missionary, bishop and apostle, striking in height, figure, and appearance, battled with hard pioneer work with an attention which nothing could divert and a zeal which knew no flagging. By his death the Church in Greater Britain lost one of its most commanding figures and one who had the greatest possible influence on the development of the Dominion of Canada.

To his patient work and wise counsels is largely due the satisfactory and stable organization of the Church in the Canadian North-West.

Diocese of
Moosonee.

The Diocese of Moosonee, the first of the daughter dioceses of Rupert's Land, comprising one of the most inhospitable countries in the world, was formed in 1872. It originally embraced the whole of the Hudson's Bay district, from the western boundary of Labrador and Quebec to the one-hundredth degree of western longitude and from the height of land between Hudson's Bay and the great lakes to the "farthest north." It has since been curtailed by the separation of the Diocese of Keewatin, its western boundary being now approximately the ninetieth parallel of longitude W. Its population consists of about 10,000 Indians, bands of unnumbered Eskimos, and a few white people. The first Bishop was the Right Rev. J. Horden, who first went to Rupert's Land in 1851 as a missionary of the C.M.S. The story of his life is one of patient, toilsome work, and of indefatigable diligence and devotion.

He learned also Eskimo and Ojibbeway, and studied Hebrew in order to make better translations of the Old Testament into the different languages of his vast diocese. He was his own printer, and produced with his own hands the first printed copy of the Gospels in the Syllabic language. He but seldom left his diocese, and in 1893, after forty-two years' work, as priest and bishop, amidst all the trials and privations of missionary life in the great wilds of Moosonee he passed to his rest, and was buried by the little church that had been his cathedral at Moose Factory.

He was succeeded by the Right Rev. J. A. Newnham, whom he had two years previously selected as his successor. Bishop Newnham threw himself vigorously into the work. Much of his time was spent in long and trying journeys by canoe in summer and on snowshoes in winter to visit the various Missions of his unwieldy diocese. In 1899 he had the satisfaction of seeing the diocese divided by the erection of the See of Keewatin.

In 1903, when a bishop was to be elected for the Diocese of Saskatchewan, Bishop Newnham was the unanimous choice of the Provincial Synod, and he resigned the Diocese of Moosonee, where for ten years he had grappled successfully with the great difficulties of his work, that he might face the greater problems of work in the Diocese of Saskatchewan. Since 1909 Dr. Anderson has been Bishop of Moosonee. That the work of the Church in Moosonee has been successful is evidenced by the fact that all the Crees and three-fourths of the Ojibbeways in the diocese have been baptized, and much has been done among the Eskimos. The C.M.S. has always liberally supported the diocese, and is now directing its efforts mainly to the evangelization of the Eskimo tribes. The C.M.S., however, have now notified the Canadian Church that they propose to reduce their grants to Canada annually till all grants cease.

The Diocese of Saskatchewan was formed in 1873 and embraced the territory now included in the Dioceses of Saskatchewan and Calgary together with the western portion of the Diocese of Qu'Appelle. The first Bishop, Dr. McLean, entered his diocese in the early part of 1875. In those early days the population of the diocese consisted of Indians and half-breeds and a few Europeans connected with the various forts of the great Hudson's Bay Company. Missions were established and a training college for native helpers was instituted at Prince Albert. Bishop McLean, a great believer in endowments, secured nearly \$50,000 for the endowment of the See. His staff of clergy consisted of only one priest and one deacon. Soon, however, the aspect of the diocese began to change, settlers were coming in, and villages springing up here and there. In 1882 the clerical staff had increased to sixteen. Emmanuel College at Prince Albert widened its sphere of usefulness, and an endowment of \$20,000 was secured for it. The S.P.G., S.P.C.K., C.M.S., and C.C.C.S. all greatly befriended the diocese, and the duty of self-support was boldly impressed upon the people.

In 1885 the work was much hindered by the unhappy rebellion under Louis Riel. It was a time that greatly tested both the faith and the loyalty of the Christian Indians, but they stood the test. The only Indian rebels were heathen.

Diocese of
Saskatch-
ewan.

At his last Synod the Bishop reported the total number of clergy to be thirty-two and sixty-three paid catechists, an enormous advance.

In 1887 the diocese was divided by the formation of the Diocese of Calgary, in the civil province of Alberta, Saskatchewan being confined to the northern part of the civil district of the same name. Until an endowment for Calgary was obtained, Bishop Pinkham retained the oversight of the two dioceses. For some years Saskatchewan was practically stationary, the great tide of immigration hardly touching it; but with the rapid advance of the Canadian, Northern, and other railroads, a great change is now taking place. Happily just when the need for an extension of missionary effort became urgent the endowment of Calgary was completed, and Bishop Pinkham, whose work in Calgary demanded all his energies, relinquished Saskatchewan and prepared the way for the election of a bishop who could devote his whole energy to the growing needs of the diocese. Bishop Newnham, of Moosonee, was elected in October, 1903, and now this diocese is the scene of an agricultural rush such as the world has never experienced before. The powers of modern science for locomotion have been invoked to fill up a region of about 200,000 square miles with farms of 160 acres in five years, when ordinarily it would have taken fifty years to accomplish it. The Dioceses of Qu'Appelle and Calgary are deeply affected, but Saskatchewan most of all. The readers of this sketch, to realize the situation, are urged to read "The Church on the Prairie," by Bishop Montgomery, 1s. net (post free, 1s. 3d.), obtainable from the S.P.G.

Saskatoon A government University is in course of building at Saskatoon, which is planned on a very large scale. The University professors will give no religious instructions, but the government is prepared to make grants of land on which residential Hostels, in connection with the university, may be built. A grant of £5,000 has been made out of the Pan-Anglican fund towards the erection of an Anglican Church Hostel. Principal Lloyd, who has done more than any other man living for the extension of Church work in this diocese, has become the principal of this hostel.

Diocese of Athabasca The Diocese of Athabasca was originally established by the Provincial Synod in 1873, the Rev. W. C. Bompas being consecrated as its first Bishop. The work of the Church is confined to the wandering Indian tribes, a few half-breed settlers, and a mere handful of white people. In 1883 the diocese was restricted to the civil district of Athabasca, and Bishop Bompas withdrew to the new, more northern, and inclement Diocese of Mackenzie River; the Rev. R. Young, who for many years had done faithful and successful work on the Red River, being consecrated Bishop of Athabasca.

Bishop Young, owing to failing health, resigned his See in 1904 after a faithful, self-denying episcopate of twenty years. Owing to the decision of the C.M.S. to support only one bishop in this part of Canada, the diocese will be administered by the Bishop of Mackenzie River. The work of the diocese is supported by the C.M.S. and by the Canadian Church.

The Diocese of Mackenzie River, which was separated from Athabasca in 1883, comprises 500,000 square miles of the most inaccessible and inhospitable territory in British North America, running far into the Arctic Circle. It is one of the largest of the colonial dioceses, and contains the most northern Mission in the world. Beside the work among the Indians and Eskimos, a Mission is maintained at Herschel Island, a whaling station in the Arctic Ocean. The whalers there have subscribed \$500 for the support of the Mission, the first instance on record of contributions for Missions given on the Arctic Ocean.

**Diocese of
Mackenzie
River.**

The first Bishop of Mackenzie River was the apostolic Bishop Bompas, who in 1890 retired from Mackenzie River to the still more remote Diocese of Selkirk. The second Bishop, Dr. Reeve, commenced his missionary work at Fort Simpson. It was a dreary home. Letters came but twice a year, supplies of tea, flour, clothing, and groceries came only once a year, and sometimes failed altogether. Year after year he toiled on amidst all the privations of the "Great Lone Land," teaching, ministering, and nursing the Indians of the district.

He was consecrated in Winnipeg, and returned to his old post at Fort Simpson. In 1896 his residence, a plain wooden structure, together with all his personal effects and supplies, was destroyed by fire. The Bishop and Mrs. Reeve only escaped with difficulty, and took refuge in the Hudson's Bay fort. Mrs. Reeve was killed in a carriage accident in 1906 at Athabasca landing. Bishop Reeve resigned in 1907. Bishop Holmes, of Athabasca, is now acting Bishop of Mackenzie River.

In 1890 the Diocese of Selkirk, now called Yukon, was parted from that of Mackenzie River, and Bishop Bompas, who had long realized the need of a Bishop for the Yukon territory, resigned the See of Mackenzie River to face the bleak regions of the Yukon. Brave old soldier of the frozen north as he was, he would ever go to the furthest outpost of the Church. On Christmas Day, 1865, he first arrived at Fort Simpson, on the Mackenzie River, and from that day he only once left the Mission Field, viz., in 1874, when he returned to England to be consecrated the first Bishop of Athabasca. In 1887 he retired from Athabasca to Mackenzie River, and in 1890 he again showed his extraordinary powers of self-denial and perseverance by giving himself to the new and inhospitable diocese in the land of the midnight sun, leaving the better favoured territory of Mackenzie River to a younger man—Bishop Reeve.

**Diocese of
Yukon.**

The name Selkirk is derived from a fort or trading post of that name—now abandoned—on the Yukon River. The discovery of gold in the Yukon and Klondyke districts in 1896 brought thousands of miners and prospectors into the diocese, and in face of the evil influence characteristic of such immigration the good Bishop feared much for his Indian converts. Yet he never complained, toiling faithfully among both miners and Indians till he died at his post in 1905, being succeeded by Bishop Stringer, who had held the northerly outpost of Herschel Island.

Klondyke.

One sad incident in the history of the Church in the Yukon territory was the death of the Rev. W. G. Lyon. In the spring of 1898 Mr. Lyon, who had done good work in the Diocese of

Qu'Appelle, volunteered to go to Klondyke as a missionary to the miners. By the middle of June he had reached Lake Bennett, from whence he wrote his last letter home, the concluding words being; "May I have the prayers of the members of the Society for my very arduous Mission." But the next news that came told that his missionary work on earth was done. He had passed through many dangers, and had reached Lake Le Barge, and started on what was to prove the last stage of his journey. A sudden storm upset a canoe which contained his supplies, and in an attempt to save some of the goods, the loss of which meant so much in that far-off region, he lost his balance and fell into the icy waters, and though a powerful swimmer suddenly sank to rise no more. The body was recovered by the mounted police and buried on the shore of the lake.

**Diocese of
Qu'Appelle**

The Diocese of Qu'Appelle, formerly called Assiniboia, is now in the civil province of Saskatchewan, and was created in 1883 out of portions of the Dioceses of Rupert's Land and Saskatchewan. In 1883 the Hon. and Rev. Canon Anson visited Assiniboia, and under a commission as commissary to the Bishop of Rupert's Land organized Missions and superintended Church work in the district. On his return to England he organized the Qu'Appelle Association which has done much to support and strengthen the diocese, and he succeeded himself in raising £2,500 for the endowment of the bishopric, with promises of an additional sum of £400 annually for five years. He was consecrated Bishop of the new diocese in 1884, and took with him to his field of labour a staff of eight priests, one deacon, and six lay readers. For himself he worked without stipend, the episcopal income being devoted to the support of Missions. At Qu'Appelle he erected a college, to be known as S. John's Theological and Agricultural College, for the double purpose of preparing candidates for holy orders and giving instruction in farming under Church influence to young educated Englishmen who desired to settle in the North-West. The success of the college was only temporary, the large influx of population which was anticipated did not arrive; Assiniboia did not seem to promise much to the farmer. Still the Bishop persevered, churches were built at all the chief stations, and at many of the outposts, and nine parsonage houses were erected, all almost entirely free from debt. Having laid solid foundations for future work, and having liberally devoted much of his own means to the work of the Church, the Bishop resigned in 1892 to the great regret and sorrow of his devoted people.

The second Bishop, the Right Rev. William J. Burn, was consecrated on March 25th, 1893. The diocese financially was not in a good condition. The property at Qu'Appelle, including the college and See house, was burdened with debt, and had to be relinquished. The Bishop removed to Indian Head, where Lord Brassey built a residence for him. Bishop Burn delighted in spiritual work, and purposed holding his diocesan Synod biennially that in the alternate years he might meet his clergy and others for devotional purposes. His work was excellent, but his episcopate, from which so much was hoped, was very brief; he died of heart failure in June, 1896, shortly after presiding over his Synod. His death "removed from the diocese a prelate of singular beauty of character," of great devotion, and an able administrator.

The Bishop has under him to-day 62 clergy, 6 paid readers, and 22 honorary readers. Two new and most promising developments in this diocese are—(1) The Regina Hostel. Ten students live in it, under the direction of Archdeacon Dobie, and with him, while continuing their studies, they minister to people over an area of 6,000 square miles, where no Church work had been done before. (2) A brotherhood of four clergy. The S.P.G. granted £1,000 for the first year. These clergy have had assigned to them 12,000 square miles in the south-west of the diocese. Dr. Harding was appointed in 1909 as Assistant Bishop to help Bishop Grisdale in his great diocese, whom he succeeded in 1911.

The S.P.G., the Qu'Appelle Association, and the Canadian Church are aiding the work, but the opportunity is great, and the future is full of promise if present needs can be adequately met. A railway Mission, that is a Mission which attempts to reach the settlers who scattered along the chief lines of railway in this diocese was started in 1910 under the Rev. Douglas Ellison who has had experience of similar work in South Africa.

The Diocese of Calgary, embracing the district of Alberta, was established in 1887, but until 1903 it was not finally separated from Saskatchewan as there was no sufficient endowment for the maintenance of a bishop. Bishop Pinkham, the second Bishop of Saskatchewan, was also the first Bishop of Calgary, and held the two Sees conjointly for sixteen years. During his episcopate the population has largely increased, and efforts have been persistently made to supply the spiritual needs of the settlers. But the recent extension of railroads and the remarkable increase of immigration is daily taxing the strength of the Church.

**Diocese of
Calgary.**

The diocese owes a great debt of gratitude to the S.P.G., the S.P.C.K., the C.M.S., and the C.C.C.S. for general support. The increase in the number of clergy from 8 in 1887 to 50 in 1910 is due more to the help of the S.P.G. than to any other cause. But still the need is for more men; about 50 missionaries in a diocese twice as large as England are trying to do a work which would tax the energy and devotion of twice their number, and many of the children of the Church, who long for its services and sacraments, have to be told that the number of the clergy is too small to make it possible for them to be spiritually provided for.

In 1910 the Rev. W. G. Boyd and a number of clergy and laymen started a prairie Brotherhood at Edmonton. It is doing excellent work, and exercising ministering to the wants of the settlers scattered over a wide district round Edmonton, a city which will one day form the centre of a new diocese. Another similar Brotherhood is being started at Lethbridge of which the Rev. W. H. Mowat is the head. Both these are at present supported by the Archbishops' Fund for Western Canada which was started in 1909.

The Diocese of Keewatin, the youngest daughter of the Diocese of Rupert's Land, was created in 1899; from the boundary of the United States it extends to the North Pole. Except in the extreme south the work is entirely among Indians and Eskimos, amongst whom the Bishop, Dr. Lofthouse, has laboured for many years.

**Diocese of
Keewatin.**

The C.M.S. provides at present the main support for the diocese, but the S.P.G. also assists some of the Missions in the Southern, or Lake of the Woods district. Rat Portage, the only town of any size, is a self-supporting parish. Other villages on the lines of the Canadian Pacific and Canadian Northern and Grand Trunk Railroads are increasing, especially along the Rainy River, and the mining, lumber, and railroad camps are in need of the ministrations of the Church. Much help is needed to enable the Church to meet its responsibilities and to provide for the spiritual necessities of an increasing population.

Diocese of Kootenay.

We now pass from the Province of Rupert's Land and cross the "great divide" of the Rockies to the Diocese of Kootenay, one of the four dioceses of British Columbia. Kootenay was established as a diocese in 1900. A Synod was formed and a constitution and canons adopted at its first meeting, held at Nelson, British Columbia. The diocese remains under the charge of the Bishop of New Westminster until a sufficient endowment is procured.

Diocese of New Westminster.

The diocese in the mountainous regions of British Columbia is almost entirely a mineral district, with valleys of greater or less width, some of them fertile, between the innumerable mountains. The progress of the diocese has been remarkable. Archdeacon Pentreath has been succeeded here by Archdeacon Beer, while Archdeacon Pentreath has passed on to the Diocese of New Westminster. This diocese was formed in 1879, the Right Rev. Sillitoe being the first Bishop, being succeeded in 1895 by Bishop Dart, who was followed by Bishop de Pencier, consecrated in 1910. The centre of the diocese is the city of Vancouver, which already possesses a population of over 100,000 people. The Columbia Coast Mission has a steamer, with the Rev. J. Antle in charge, for the purpose of visiting the waterways and logging camps between the mainland and Vancouver Island, and still further north. It is a noble work nobly done. A Provincial Theological Training College is now projected in Vancouver, in touch with the new University of Vancouver. The two Dioceses of New Westminster and Kootenay have between them nearly seventy clergy.

Diocese of Columbia.

The Diocese of Columbia was created in 1859. The present Bishop is the Right Rev. W. W. Perrin, who was consecrated in 1893. This diocese consists of Vancouver Island, and possesses the capital of British Columbia—Victoria.

Diocese of Caledonia.

Northward again we come to the missionary Diocese of Caledonia, with its head-quarters now at Metlakatlah. Both these regions require separate treatment. The stress of work for the Church is at present, and for the next few years, west of the Rockies. The time is coming, however, when population will surge into British Columbia, when two more railways range themselves alongside of the Canadian Pacific Railway on the Pacific shore. God give us grace to meet the needs of His people as they arise.

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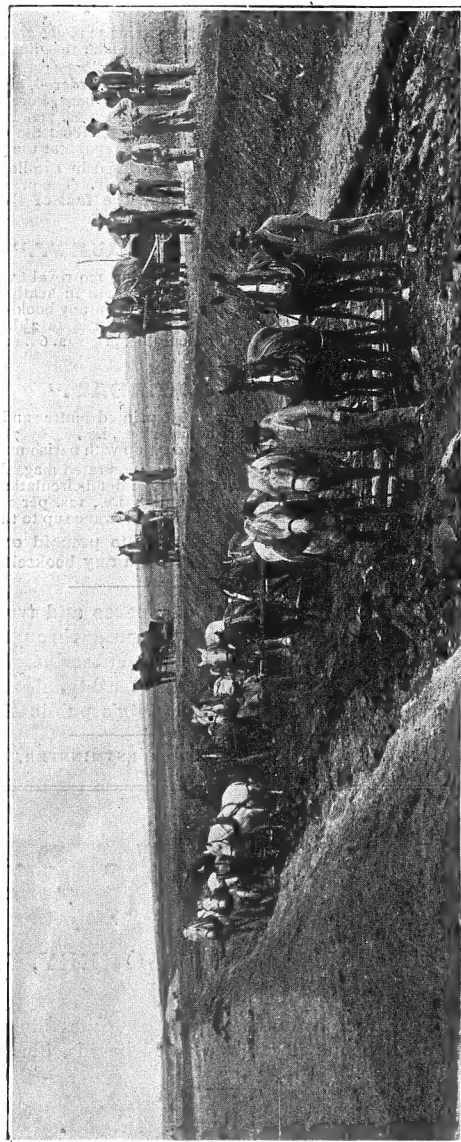
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